

DESERET EVENING NEWS

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DESERET NEWS PHONES.

Persons desiring to communicate by
telephone with any department of the
Deseret News, will save themselves and
this establishment a great deal of annoyance
if they will take time to notice these numbers:For the Chief Editor's office No. 74.
3 rings.
For Deseret News Book Store, 74, 3
rings.
For City Editor and Reporters, 359, 3
rings.
For Business Manager, 359, 3 rings.
For Business Office, 359, 2 rings.

LET IT BE THE END.

A most unpleasant episode in the history
of Utah has just been concluded. We
need not repeat its details. The
story has been told, of treachery, of
cupidity, falsehood and murder, with full
accounts of the assassin's trial, appeals,
denials, evasions, contradictions and
unpleasant doom. Now let us
draw the curtain, for the final act in
this world has been performed and the
tragedy is ended.The newspapers have done their full
duty in giving to the public the facts,
the attorneys left nothing lacking in
the prosecution or defense, the officers
of the law are entitled to praise for
their vigilance, promptness and skill
and the public demand for justice is
satisfied.Henceforth let all comment and discussion
of the awful case be dropped. It is a
gruesome theme. If conversation
turns upon it, let silence around
show that it is under the ban. There
can be no pleasure in recurring to it.
Such terrible things are better forgotten
by mortals. We can talk of more
profitable occurrences, and employ our
time and speech on more gratifying
topics. Let the name of the executed
assassin be tabooed from family and
social mention, and let the clouds of
the grave cover the murderer and his
memory. Finish.

A GOOD EXAMPLE.

We are pleased to be able to state
that the new Latter-day Saints' Hospital,
which is being erected through the
generosity of the late Dr. W. H.
Groves, has been further assisted by
a donation from the Church of \$10,000.
This amount will greatly aid in pushing
the work on the hospital towards completion.Would it not be a good thing for
some of our moneyed people to help in
this excellent work? We need not expatiate
on the benefits to the sick and
injured among the Latter-day Saints
to have a hospital, where they could be
treated by physicians and surgeons and
be waited upon by nurses of their own
faith, and receive those attentions and
administrations that are taught and
practiced in the Church. They are understood
by all. But it may not have occurred
to some people who are financially
able to help, that there is a fine
opportunity for benevolence and generosity.The work on the building is going on
encouragingly. When it is finished as
at present contemplated, it will not be
completed according to the full design.
That will take much more means than
are now available. It is intended to
make it a great institution of which
all residents of Utah will be proud,
both as to the edifice and to its appointments
and facilities. Follow a
good example and help in a good cause!

TO THE CENSORIOUS.

How easy it is to find fault! How
often men and women employ their
minds and tongues in dwelling upon the
failings of their fellows! The good
things that are done by an individual
who is lashed by the tongue of the
gossiper are hurried out of sight, while
some error he has fallen into is enlarged
upon and spread over the whole
surface of his character. Is not this
the light of injustice? How would the
lovers of scandal and the critics of the
absent, relish the same kind of
treatment towards themselves?The public acts of public men may
be open to public discussion. We do
not say they are not properly so. But
why should one foolish or hasty expression
become the subject of animadversion,
when the speaker has said and done
thousands of good things that his
revilers pass by without comment?
Would it not be fair and consistent,
to say nothing of Saintlike or
Christian, to weigh the numerous good
deeds and wise sayings against one ortwo slips of the tongue or rash utterances?
What is that which the good
Book says about "making a man an offender
for a word?"It is to be expected that the enemies
of the latter-day work will circulate
and magnify the mistakes, real or alleged,
of prominent men engaged in that work.
But is that the proper thing for its
followers and promoters to join in? By
ridging and abetting it, the very people
whose faith had lives and destinies are
bound up in the promotion of the cause,
work to its injury and at the same time
are wrong themselves in heaping opprobrium
upon a brother and fellow-servant.We drop this gentle hint to our
friends who are too ready to find fault,
to dwell on trifles, and to cast ridicule
where they should have charity. "Let's
speak of all the best we can" is an old
song, but it has the right ring, and is
in the true spirit of the grand religion
that is known to the world as "Mormonism."

LONGING FOR "REVIVAL."

Rev. Dr. Watson, of Liverpool, some
time ago in an address before the students
of a college, made the declaration
that society in our day is "tired,"
and therefore "restless," and that a
great "revival" is needed. His statement
has attracted general attention, and is
commented upon by the press.
He said in substance that there is a
general unsettlement of both belief
and institutions. Except in the province
of physical science, he said, no progress
is being made. No great men are
rising, no poets, no painters, no
statesmen, no preachers. Our age is
the age of mediocrity. What is needed,
he continued, is a "revival," one of
those sudden movements that come like
the blowing of the wind, or the rushing
of the tide, and which are the restoring
of the soul.Then the doctor asks what message
the next revival will bring. And he
suggests that this time Christ will be
calling His church to aid the common
people. By this he means, that a religion
will come which will cleanse the slums,
give us bright streets, and furnish
rich with a home. He says: *"It is a good thing for her ministers
to hold up before the eyes of men
the ideal city, the New Jerusalem, but
let them also remember that in the
vision of St. John the Holy City came
down from God out of heaven and let
them see that it is established in our
own green and pleasant land. It is
right to preach life everlasting and to
exalt the life of the soul above meat
and raiment, but it is also right to
strive and pray that life here in the
cottages of the country and the crowded
streets of the city may be brighter,
cleaner, healthier, and gladder. When
Christianity has at a great cost given
a home to the humblest of the people,
she will find a welcome home in the
people's heart."The thoughtful observer of our time
will agree with the doctor on the
necessity of a new awakening throughout.
It appears to be as much needed
now, as at the time when the voice
was first heard from the wilderness:
"Repent, for the kingdom of heaven is
at hand." For anything human eye
can see, unless such a revival takes
place, which results in the "regeneration"
of society, the end will be destruction.
And it is also certain that the
coming revival will affect, benevolently,
the humbler classes. The great
revival movements in history have
all been of that nature. Under Moses
the people were liberated from servitude
and given a land of their own. Under
Ezra and his co-laborers, the exiles
were led back to their homes. The
wars of the Maccabees were fought
for God and home. The Gospel of Jesus,
in the same way, broke down the
barriers between rich and poor, free and
slave, citizen and alien, and made its
adherents free. It was a gospel especially
for the poor. It is therefore but
natural to expect that any revival coming
from God, will have the same characteristic.
It will be directed against
all the conditions that make life miserable.
It will bring salvation from sin and
all its consequences, temporal and
eternal.But as to the manner of the coming,
several points are to be remembered. In
the first place, it cannot be made by
man, nor to the order of man. It will
come whenever God raises up His instruments,
prepared for the beginning,
for such work. We see this exemplified
in Moses and Aaron, in Samuel,
in Elijah, in Malachi, John the Baptist,
and others called to do a particular
work in the Lord's kingdom. Men may
do great deeds, even effect revolutions
in the affairs of state, but they cannot
revive the dead bones without the spirit
of prophecy.When the "revival" comes, it will
call both rich and poor to repentance.
It is not true, that the sinners live in
the slums alone. It is not true, that
moral corruption can be washed away
with the filth of the streets, or the
putrefaction of the tenement houses. As
a matter of fact, more wickedness hides
under the cover of gold and jewels,
than under rags. Reformers might
clothe every pauper in ermine, and yet
he might remain an outcast from the
kingdom of God; they might pave
every street with gold, but that would
not make the city a "New Jerusalem,"
as long as its origin is not heavenly.
The preacher of revival must be one
who dares to rebuke Herod in his
palace, even at the risk of his head;
and who dares to drive the blasphemers
from the sacred precincts, even in sight
of Calvary.And when this revival comes, most of
the alleged "watchers" will not recognize
it as divine. They will treat the
"revivalists," as did the leaders of the
slip, the prophets of old. They will
even kill them. When Christ came,
only a few were aware of the tremendous
importance to the world of His advent.
Almost the entire nation turned
away from Him at the critical moment.
The visible result of the "next great
revival" will be the establishment of
Christ's reign upon earth. All power,
all glory and honor will be surrendered
to Him, "whose right it is to reign." That
is the "renaissance" which has been
promised by all the prophets, and
which is being prepared for in our own
age, through the Church of Christ.
When the time comes that all human
authority and dignity are subject to
Christ as the supreme ruler, humanconditions will be different from what
they are today; but it does not appear
that there is any reform, any revival,
short of this complete surrender to
Christ, that will have great effect for
good upon society any more. We are,
as Dr. Watson says, tired and restless.
There can be no doubt that Christ
will, ultimately, become supreme. There
are some declarations to that effect, by
the inspired writers:"All the ends of the world shall remember
and turn unto the Lord, and all the
kindreds of the nations shall worship
before him. For the kingdom is the Lord's;
and He is the governor among the nations.""He shall have dominion also from sea to sea,
and from the river unto the ends of the earth.""They shall call Jerusalem the throne
of the Lord; and all the nations shall be
gathered unto it, to the name of the Lord,
to Jerusalem; neither shall they walk
any more after the imagination of their
evil heart."And the kingdom and dominion, and
the greatness of the kingdom under the
whole heaven, shall be given to the people
of the Saints of the Most High whose
kingdom is an everlasting kingdom, and
all dominions shall serve and obey Him."Such is the testimony of the Scriptures.
Were it not for these positive
declarations as to the future of the human
family, pessimism would be justified,
on account of the prevailing situation.
But the Lord is mindful of His promises.
He has established His Church and from
the Sanctuary is even now the spiritual
force emanating that will revive the world
and prepare it for the divine Ruler.

A FAIR VIEW.

The following editorial on Senator
Smoot's case appears in the Springfield
Republican of Nov. 14. It is a fair
and logical treatment of the subject:"The case of Senator Smoot of Utah
merits the most careful deliberation by
the senate before any action is taken
on his rights as a member of that body
is taken. Senator Smoot has been regularly
elected to represent the state of Utah,
and by a majority of its people. His
credentials are in legal form and he
has been allowed to take his seat. It is
now asked by petitioners that he be
cast out of the senate.""It is not susceptible of proof, so far
as can be ascertained, that Senator
Smoot is a polygamist. He has but one
wife. The Roberts precedent established
in the House, therefore, does not bear
upon this case. The objection to Mr.
Smoot appears to be that, as an official
of the Mormon church, he has taken
an oath which commits him to the recognition
of an earthly authority higher than that
of the United States government. If this
charge can be satisfactorily proved, it
is a matter of serious consideration. But,
on the other hand, there must be no doubt
as to the correctness of the allegation
in a constitutionally valid sense. The
Mormon church is a religious body to
claim the protection of those clauses
of the constitution which forbid imposing
a religious test upon office-holders
and inhibit the making of laws respecting
an establishment of religion. In our
government an absolute divorce between
church and state exists. It would be
monstrous to expel Mr. Smoot from the
senate because of his religion.""If a church should attempt to usurp
in this country the functions proper to
the powers of the government, in any
way whatever, then, of course, the
government must protect itself against
encroachments. It is as much the business
of a church to respect the independence
and integrity of the state, under the
constitution, as it is for the state to
respect the freedom of the church. If
the Mormon church invades the domain
of the state, it must take the consequences.
There is a principle involved here which
is of incalculable importance. It must be
preserved. The senate committee on privileges
and elections, with Senator Hoar as
chairman, may be depended upon to
review the facts in an impartial manner
and to reach conclusions in accordance with
the evidence and our constitutional law.
The petitions which have been sent to
the senate praying for Mr. Smoot's
expulsion are not likely to affect the
committee; and certainly these statesmen
ought not to allow themselves to be
influenced by the making of laws in
popular appeals or hysterical sentiment.
Mr. Hoar's independent and judicial
attitude, as already indicated in his
aversion to outside pressure, is an assurance
that he will not be moved by
prejudices in making a report to the
senate upon the case."This is the way the St. Paul Globe
of Nov. 16, treats the case of Senator
Smoot:"The question of the eligibility of
Reed Smoot, senator-elect from Utah,
is one that is not worth the time being
devoted to it. The misguided people
who have sent in bulky petitions for
his exclusion from the senate are desperately
in earnest, and a few senators are
ready to use this agitation for whatever
political advantage there may be in it.
Beyond that there can be no practical
result."
"There is no more possibility of keeping
Mr. Smoot out of the senate than of
excluding or expelling any other
newly elected member. The idea that a
man can be thus ostracized because he
is a Mormon argues the densest ignorance
of our fundamental laws. No discrimination
can be made in this country for or
against a man on account of his religious
belief. Mormon or Gentile, Methodist or
Baptist, all are alike in the eyes of the
law. The senate cannot even consider
a protest based on such grounds.""If anything can be established against
Mr. Smoot's moral character, the senate
may take that into consideration,
although even that would be unusual
unless his crime were very heinous indeed.
The case is not in the least analogous
to that of Robert. The latter was excluded
from the house because he was guilty
of polygamy, as appeared clearly from
the evidence. As far as we are aware,
there is no evidence against Mr. Smoot
by any reputable person. The whole argument
for his exclusion rests upon the admitted
fact that he is a Mormon, and upon the
allegation, vigorously made and indignantly
denied, that among other Mormons
the practice of polygamy still to some
extent prevails."The doors of the senate could be
closed to any man on such grounds as
this, we might as well stop agitating
about the election of senators by popular
vote or any other way, and give to
the remaining members of the senate
the power to fill vacancies at their own
pleasure when any such occurred. The
senate may take that into consideration.
Another illustration of what is so prevalent
in American life and what has
been called "futility." This means the
expenditure of a vast amount of individual energy and moral
force to bring about ends that are impossible
of realization, and that would
be in the highest degree unfortunate
they could be realized.""Come into the garden, Cuba," sings
Senator Newlands.The Russian press intimates that the
United States is becoming another Roman
empire. Great Caesar!

Mr. Bryan is sightseeing in London.

He will see a sight of things there he
never saw in this country.The backbone of the Sunnyside strike
is said to be broken. So is the backbone
of the coal consumers. The coal
barons did it.San Francisco has put in a bill for
the presidential nominating conventions.
Honolulu and Manila have not
been heard from yet.A contemporary and a telephone company
are doing a great deal of wire-pulling.
Let them bury their differences
by putting the wires underground.According to the terms of the new
canal treaty, the United States guarantees
the independence of Panama. The
corollary is that Panama must behave
herself according to American ideals
or take the consequence.The address of President Marroquin
to the American people is well written,
respectful, entirely lacking in animus
and in every particular ex post facto.
It cannot possibly do any harm.A good suggestion in an exchange is
thus expressed: "In planning your
Thanksgiving table, do not fail to provide
a plate for someone who is a stranger
in your city or town. Some young man
or woman, or some older one, is away
from friends and lonely. Open your home
circle and take in some lonely heart
Thanksgiving day."The German climate is so severe that
the Kaiser may go south for the winter.
This would indicate that his masterly
health is not of the best, and that
possibly that laryngeal trouble is more
serious than has been admitted. There
is something up when the Kaiser
contemplates quitting his capital for
the winter season.Senator Newlands has introduced a
resolution inviting Cuba to come into
the Union. At present it will not be
accepted, for the sensation of freedom,
of independence, of padding your own
cannon, is too new, too exhilarating,
to be given up yet. But time will dull
this sensation, and then such an invitation
may be most welcome.It is charged against Mr. Carnegie
that he owes his vast wealth not to
his own energies and talents, but to
the ability of others. That this is true
in large measure there is no doubt.
But what man ever made a great success
in life without in large measure
utilizing the talents of others? The
talent to use talent is the greatest of all.The internal revenue department has
made a rather amusing decision. It is
as follows: "Cigar boxes which have
never been used for packing cigars,
but are intended for display in advertising,
while not prohibited by law,
are objectionable, and their use should
be discouraged." Is it not something
new to render a decision on something
that does not come within the purview
of the law?

ON RELIGIOUS TOPICS.

The Interior.
It is a singular thing that with the
more general observance of Thanksgiving
day has come its moral decline. Before
the civil war its yearly recognition
was far from universal. In fact,
it was kept up in the central west
chiefly by descendants of New England
families, and for years it received
no official endorsement from the government.
But its celebration was as
distinctive as that of Christmas or
of the Fourth of July. In private it
was marked by family reunions; in
public by grave discourses on national
Christianity. Its observance has
spread now to all our states, and it is
generally recognized as a popular holiday,
but its character has meanwhile
degenerated in every respect until
there is danger of losing all its original
features in the athletic contests, half-
barbarian, that now run riot on that
day.

The Churchman.

For centuries Christian people maintained
that the Scriptures not only retained
but taught, slavery as a righteous
principle. And yet the influence
of Christianity upon the world
was so positive as to compel the abolition
of slavery, even by the civil law, slowly
but surely throughout Christian civilization,
and today he would be a strange student
of the Bible who should claim that it was
possible to read into the Scriptures an
authorization—much less an approval—of
the principle of human slavery. The onward
movement of the great principles of
Christianity have removed all the
obstacles presented by the literalist
and by those who brought to the study
of the Bible a preconceived notion of
human slavery.

The Universalist Leader.

Tolerance of religious opinion has
been a principle and practice of slow
growth even in our American religious
history. It is so easy to seek liberty
for ourselves and to suppress it in others.
Power is so forgetful of logic. The
minister finds it so much easier to
preach than to practice, to extol
freedom of opinion in the rhetoric than
to suffer it in actual treatment. Even
Luther could not handsomely grant
what he claimed in his great time. In
active Roberts, the happy passage on
Christian forbearance and tolerance: "If
two goats," he says, "meet on a narrow
bridge, they cannot turn aside, for there
is no room; and if they go to butting
each other, one or both will be cast
into the river. So one kneels down and
lets the other go over him, and both are
safe. So Christians, rather than contend,
should yield one to another."

The Watchman.

We have often listened to prayers
that churches might have suitable pan-

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